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Perhaps Ireland may yet catch a spark of the public spirit, though some of her *once patriotic* members were found in the majority against Wardle's motion.

Men, who belong to parties, cannot be much depended on; they have their private purposes to answer, and may not wish to shut the door against their return to power on some future contingency. But in this instance we have seen the business carried by the voice of the people against *all parties*: for "after all we may see that the people compelled the House of Commons to go so far as they were reluctantly driven, and it was the voice of public censure that prevented them from giving the Duke of York a full acquittal.

My principal design in writing is to communicate through your pages an anecdote of Sir Francis Burdett, when he was in France, during the short peace in 1802. He was asked to what party he belonged? Whether to the party of Fox? "No," says he, "TO THE PARTY OF THE PEOPLE." A noble answer! and yet I have heard him censured, as not being in this answer sufficiently respectful to this famous statesman. But Sir Francis scorned to wear the badge of party.

I shall mention an instance of the servility of party in the Irish House of Commons.

The members dependent on a certain Northern Peer, actually appeared in the house, in a uniform, which was the livery of that nobleman.—This was only a barefaced avowal of what others practice with nearly equal servility. A SIFTER.

*For the Belfast Monthly Magazine.*

#### ON THE AFRICAN INSTITUTION.

**I** FIND it is not inconsistent with the plan of your work to receive contributions from other periodical works, when the obligation is honestly acknowledged. I therefore send you the annexed anecdote of Sir Sidney Smyth, extracted from the Monthly Repository of Theology and General Literature, for the last month.

A READER.

#### AFRICAN INSTITUTION.

THE annual meeting of this laudable Society was holden on Saturday, the

25th instant, at the Freemason's Tavern, his Highness the Duke of Gloucester, Patron and President, in the chair. The report of the proceedings of the Directors was ordered to be published, and will be analyzed in this work, as soon as it appears. The Earl of Moira having informed the meeting in a very impressive speech, of his having recently learnt that Sir Sidney Smyth had been presented by the Prince Regent of Portugal with an estate, and with a number of negro-slaves, to be employed in cultivating it; and that the use Sir Sidney had made of this gift was immediately to liberate the slaves, and to allot to each of them a portion of this estate, to be cultivated by them as free labourers, for their own exclusive benefits. It was resolved unanimously, on the motion of Mr. Wilberforce, That his Royal Highness the Duke of Gloucester be requested to communicate to Sir Sidney Smith, the high sense entertained by this meeting, of his admirable judgment and liberality in the above instance, and to return him their warmest thanks for a conduct which is so truly honourable to the British name and character, and which may be expected in the way of example to be productive of the happiest effects.

We wish, by quoting the above resolution, to express our admiration of Sir Sidney's conduct. Without meaning any disrespect to the military profession, we could almost hope that he may be less known hereafter by the appellation of, *the hero of Acre*, than by that (which is well deserved) of *THE PHILANTHROPIST OF THE BRAZILS*.

*For the Belfast Monthly Magazine.*

A SUCCESSFUL ATTEMPT TO CIVILIZE INDIA BY PEACEABLE MEANS, A GOOD LESSON FOR GOVERNORS, EXTRACTED FROM A NARRATIVE OF A TOUR THROUGH BENGAL, AND THE INTERIOR OF HINDOSTAN IN 1794, &c. PUBLISHED IN THE LONDON MONTHLY MAGAZINE.

**M**R. CLEVELAND was appointed chief of Baugilpore, about the year 1778. This gentleman was by nature humane, mild, and con-

ciliating; the manners and customs of the natives had been his particular study, and experience in his dealings with them had taught him that a free and unreserved confidence tended more to establish a friendly intercourse, than any other method; his benevolent and capacious mind embraced the idea of converting this lawless race of people into useful citizens, and establishing them as barriers against the attacks of the remoter and more ferocious tribes. With this philanthropic intention, he issued orders to the Seapoys, when next they took any of them prisoners, to use them kindly, and bring them to him; this with some difficulty was done, when Mr. Cleveland, instead of ordering them to be hung up, as had been the general custom, treated them with the greatest mildness and humanity, expressed his desire to be on terms of friendship with all their people, and finally dismissed them with handsome presents, and a message to their chief, signifying his wish to have an interview with him, to treat about affairs that would tend to their mutual advantage; and to remove all cause of apprehension on their part, he proposed going amongst them into the remote and intricate recesses of their native hills, attended only by an interpreter. The astonished mountaineers, who expected nothing but death, regarded him as a being of a superior race, and departed with a promise of returning, with the answer of their Rajah, which they did in a few days, bringing his assent to the proposed interview. Mr. Cleveland accordingly proceeded, notwithstanding the earnest advice and remonstrance of his friends, a large party of whom accompanied him to the foot of the hills; he ascended with confidence, and was conducted by his guides through various turnings and windings, to the presence of the Rajah. After the usual introductory compliments, he opened the cause of his visit, and expatiated in a forcible manner on the advantages the mountaineers would derive from the friendship and protection of the English. The Rajah listened to him with attention, the language and manners of Mr. Cleveland, the confidence he

reposed in trusting himself alone and unarmed amongst them, and above all, an ancient tradition which had been handed down from father to son, that they were to derive some great benefit from the visit, and consequent friendship of a stranger, carried conviction to the mind of the Rajah, and induced him to enter into Mr. Cleveland's views, without further hesitation. That gentleman taking advantage of the superstitious ideas the tradition had inspired them with, proposed immediately to cement their friendship by the solemn ties of religion. The Rajah with all the ardour and joy semi-barbarism feels in the expectation of possessing some new, and as yet unappreciated gift, summoned the priests to his presence, and without further delay ratified the treaty with all the solemnity and awe the most sacred rites of religion are capable of inspiring. Mr. Cleveland returned to Baugilpore, attended by several of the mountaineers, who became so attached to his person, that he formed them into a corps, which was soon augmented by fresh recruits from the hills. Their fidelity and activity in protecting the villagers from the depredations of their countrymen, became so conspicuous, that it was thought prudent by government to entrust them with firelocks and discipline them in the European manner. The experiment succeeded admirably; applications for admittance into the corps became so numerous, that a battalion of one thousand men was soon formed, under the appellation of Hill rangers: the constant intercourse between these people and their brethren in the hills, brought about general habits of civilization and friendly intercourse, and at this day, scarcely thirty years from the first formation of the corps, the British government in India does not possess more peaceable and loyal subjects, than the mountaineers of Baugilpore.

Statesmen and warriors, who study how to enslave and slaughter mankind, have their names lauded down to posterity by the pens of historians, while the modest virtues, and more essential services of such a man as Cleveland, unembellished with titles,

and undecorated with trophies, will sink into oblivion amidst the civilized world, save in the memory of the humane philanthropist, who can duly appreciate the value of his labours, in converting a lawless race of savages into useful and peaceable citizens, without the effusion of blood, by the mild but certain method of reciprocal benefit.

*For the Belfast Monthly Magazine.*

DESCRIPTION OF THE RUINED ABBEY  
OF BONA MARGA, IN THE COUNTY  
ANTRIM.

**A** LONG the extensive coast of the county Antrim, are scattered several ruins, whose origin is generally lost in fable, but whose rude and massive architecture evince their remote antiquity. Many of these were evidently intended for permanent castles of defence against the predatory invasions of the Scotch.—Some for the residence of the baronial chieftain, and others for temporary watch-towers. Amid this number of Gothic remains, the only monastic building on the coast is the abbey of Bona Marga, which was founded in 1509, by Charles M'Donnell, for monks of the Franciscan order, and which may be ranked among the latest of the monastic edifices raised in Ireland. It is situated about a quarter of a mile from the village of Ballycastle, commanding to the west a view of the ocean, with the bold outlines of the rocks that rise in many a fantastic shape along the coast; to the south the undulating line of the mountain of Knock-lead, and to the east the extensive glen of Carey. The chapel is one hundred feet in length, and thirty-four in breadth. The refectory, cells, and other apartments, are too much dilapidated to allow any accurate description of their former size. The eastern gable of the chapel which is still in a tolerable state of preservation is adorned with several well executed devices in bass-relief, which however are now rapidly mouldering to decay. To the east of the great entrance to the chapel are the remains of a small edifice with narrow pointed gables, which seems to have

been the lodge of a porter, or lay-brother. The venerable stillness of this sacred spot, the numerous reliques of mortality that surround it, and the remembrance it produces of days that have been, give it even in its present desolated state an appearance more interesting, more impressive than it possessed when rising in all its plenitude of monkish pride; for, in viewing a well finished modern structure, there is a *ne plus ultra*, upon which the eye and mind are equally forced to rest. But in the contemplation of an ancient ruin, there is such room for imagination to add a thousand ornamental touches, such softened regret for the transiency of human workmanship, that its greatest interest arises from its decay, and it is from this principle that many a coarse and barbarous mass of Gothic labour, has, from a lapse of time mouldered into beauty.

The view of Bona Marga has of late been necessarily injured by the addition of a new roof to a small oratory which was built adjoining the great Abbey church, by a former Earl of Antrim, over the ashes of several of his family, whose burial place it is; a window in this oratory has also been stopped up, over which is an inscription, now rendered almost illegible, but of which the following is an accurate copy:

In Dei Dei-parisque virginis honorem,  
Nobilissimus atque illustrissimus  
Randolphus M'Donnell  
Comes De Antrim,  
Hoc sacellum fieri curavit,  
Anno Dom. 1621.

In the Antrim vault there is a singular inscription, in Irish characters, on the coffin of the first Marquis of Antrim, a transcript of which, with a translation, shall appear in an ensuing Magazine.

L.

*For the Belfast Monthly Magazine.*

CAMP MEETINGS.

**I** LATELY received the following account of one of the Camp-meetings so common in America, from an intelligent Correspondent, in New York. It may probably be gratifying to several of your readers, as it holds out in a strong point of view,